



METHODIST PROTESTANT.

ORIGINAL RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

MARYLAND.

Brookville, January 10, 1832.

DEAR BROTHER,—The good work at Johnson's Factory still progresses. Since I last wrote, we have received several into society. We are looking forward for better times. O Lord, revive thy work! Yours in Christ,
WILLIAM COLLIER.

Anne Arundel Circuit, Jan. 19, 1832.

DEAR BROTHER,—I last night had the pleasure of forming a new class at Johnson's Factory of eighteen members. Yours,
WILLIAM COLLIER.

For the Methodist Protestant.

GEORGIA.

Warrenton, December, 1831.

DEAR BROTHER,—Reform is still gaining ground, wherever our principles are known, maugre all opposition. We meet with opposition both from the pulpit and the press. An old side brother, some time past, preached in a certain village and represented us as being a very corrupt set of men. He said: "they are not Reformers, but Deformers." His remarks were quite disgusting to the citizens generally, and he received little thanks even from his own brethren. I think he injured himself as much or more than he expected to injure us. Episcopacy struggles as though she were in the agonies of death, and her friends are straining every nerve to sustain her. Several eminent preachers have sacrificed themselves at her shrine, and rendered themselves very unpopular by spreading slanderous reports with a view to destroy our cause and to sink the character of our most useful ministers, and by opposing that representation (which is so essential to liberty,) and the liberty of speech and the press, for which our forefathers fought and bled. Yours,
T. YOUNG.

Twiggs County, Geo. December, 1831.

DEAR BROTHER,—The cause, for which we have every where been persecuted, is gaining ground in Georgia; ever and anon we hear of new societies springing up in the midst of opposition. In due time, religious liberty will put down clerical power. Lord! hasten the happy day! Yours, &c.
R. W. W. WYNNE.

For the Methodist Protestant.

ALABAMA.

Huntsville Circuit, December, 1831.

DEAR BROTHER,—In my former communication, I informed you that a circuit was formed in this place, and a society organized therein. Since the reception of the constitution and discipline three more have been organized, and our prospects seem to promise us two or three more shortly.

In July, a revival commenced in our charge at Brother Hamers', in which some six or eight souls, it is believed, experienced the renewing operations of the Divine Spirit; and many more were deeply impressed with a sense of the necessity of a change of heart and life, some of whom set out in the face of the multitude to seek salvation from sin. They continue in their new course of life. But the progress of this good work has been checked—sickness in the neighborhood having prevented people from keeping up their prayer meetings. With the restoration of health I hope to see the work progress again with its former rapidity.

Our members here are remotely situated from one another. But, notwithstanding, a few of them, after procuring a lot of land for the purpose, with united exertions, put up a respectable shelter and four double camps of wood, (some of which were large,) preparatory to the holding of a camp meeting. It is due to add that in this work they were assisted by members of the Methodist Episcopal, Cumberland Presbyterian, and Baptist churches, and also by men who are not of any religious community. And it should be told that the lot of land (consisting of five acres with a good spring thereon) is a donation to us by Mr. Mark Pitts, that we may thereon pay divine honours to the God of Mutual Rights.

On Thursday, the 18th of August, our meeting began, and then did our church in this region begin to sit under her own vine and fig tree, for until then she was without a place of worship which she could call her own. The meeting continued until Tuesday, the 23d. We had an unusually wet time, which caused our congregations to be small. Our devotions were much interrupted by the oft repeated showers. There was also some lack of ministerial aid. But notwithstanding all this, we had cause to rejoice, for God was with us. Our little band was strengthened by His refreshing presence, and four professed to be converted. Thirteen were added to our church. All things considered, it was a good camp-meeting—not equalled by some held in this country under quite as favourable circumstances.

Very respectfully, DAVID GOODNER.

For the Methodist Protestant.

OHIO.

Springfield, Clark county, Jan. 11, 1832.

DEAR BROTHER,—In this little place we are doing as well as could be reasonably expected. It was the Sabbath after our conference that we first had a place of worship here, and since then we have kept up preaching regularly every Sabbath. We have a good congregation of regular hearers, a singularly large proportion of which are young persons of respectability and moral habits. Our recent Quarterly Meeting held on Christmas, was a pleasant, and we trust not unprofitable time. Our communion was unusually solemn, and at it members of seven different de-

nominations harmoniously commemorated together the love and sufferings of the sinner's Hope. On the last night of the year we sang and prayed and preached out the old year. This too was a pleasant time. Yours sincerely,
M. M. HENKLE.

For the Methodist Protestant.

TENNESSEE.

Civil Order, Bedford county, Dec. 1831.

DEAR BROTHER,—Our church in this section, as far as I am acquainted, is in as good condition as we could expect under existing circumstances. We have peace and not much open opposition. The community, with religious denominations generally, are favourable to us.—We are steadily on the increase. Upon a proper examination of our principles many determine to unite with us—this ensures permanent satisfaction. Yours, &c.

JAMES WILLIAMS.

Bedford county, Tenn. Dec. 25, 1831.

DEAR BROTHER,—After a lapse of several months, I take my pen to give you some account of our late Annual Conference, and the Camp-meeting which preceded it. From a mistake in the preachers, having charge of Liberty and Huntsville circuits, their camp-meetings came on at the same time, viz: on, or including, the first Sabbath in August. I attended the camp meeting for Huntsville circuit. It was an interesting meeting. As well as I now recollect, 15 or 20 professed to obtain pardon through the blood of Christ. The congregations were large, considering the excessive rains that fell, and very attentive. The brethren in that section of the work were much refreshed. Two of the preachers of the Episcopal church attended, with one or two from the Cumberland Presbyterian church, and laboured with us I think with much liberty. God was with us of a truth. The camp-meeting for Liberty circuit was blest to the conviction and conversion of many souls.

Our Annual Conference was held at Union camp ground in September last, from the minutes of which you have published an extract. It was a laborious session of five days. Great peace and harmony prevailed, and the labours of the brethren at the stand were interesting and spiritual, though the heaviest rains fell that I recollect to have seen. The Great Head of the church manifested himself to the joy of many souls, and to the conversion of a goodly number of sinners "from darkness to light." I have just received a letter from Rev. David Goodner, superintendant on Huntsville circuit. The prospects on that circuit are truly encouraging.

The prospects through the district are generally flattering, and had we more preachers we could find work for them. Our churches are in peace and harmony, so far as I have heard—and the Methodist Protestant Church is taking a stand in this district, that will rival, in a few

years, the M. Episcopal church. "The harvest truly is great, but the labourers are few." There are more calls for preaching than we have it in our power to attend. In neighborhoods where "reform" has not been known until within a few months past, the repeated cry is, send us a preacher, or come and preach for us. Oh God! send us more preachers, "men of clean hands and pure hearts," able and willing to spend and be spent in the work of the ministry.

Yours, &c.

R. W. MORRIS.

ECCLESIASTICAL.

For the Methodist Protestant.

APPEAL TO EPISCOPAL METHODISTS.

Mr. Editor,—I would say to our old side brethren, that notwithstanding they claim, and strenuously contend for, those dear blood-bought privileges enjoyed by American citizens, yet I conscientiously believe they have suffered themselves to be grossly imposed upon, by submitting to the form of government existing in the M. E. Church. Suppose the Methodists had adopted, in their first organization in America, the form of government now adopted and contended for by reformers; and an attempt was now made to establish such a one as exists in their church:—would not those violent opposers of reform be ready to hoot out of existence such a set of usurpers, as would dare so to intrude upon their rights, as to claim the uncontrolled privilege of governing them without their voice or consent? I presume they would be the first, and probably the most violent opposers of such a system.—And yet, strange to tell, they are the most violent in opposition to reform—and hundreds—yea, thousands of them are in the constant habit of saying hard things about reform, and reformers. They even say, "their system is built on slander and falsehood;" "they are liars, backsliders, the scum and filth of society." But at the same time they are frank to confess they know nothing about either us or our system. And what is worse, they are determined not to know; for they will neither read nor hear any thing on the subject. But "does our law" said the ancient Romans, "condemn any man till it hear him?" &c. But the gentry of our enlightened day, and this age of christianity, take the liberty of condemning any system which does not meet their immediate views, without examining or hearing from any proper source, any evidence on the subject. For one, I challenge the opposers of reform, to say, in truth, whether they have ever known me to be guilty of speculating in the church, either for power or honor. I know they have not; and to many of them I have been known from my youth up.

"But," say they "if you were not seeking for power, why did you leave the Methodist Episcopal Church?" I answer, because I did not like the government. "What objection have you to the government?" I object to it, first, because all the power to make the rules by which both the local ministers and lay members are governed, is in the hands of the itinerant ministers; while the local ministers and lay members have no check upon their proceedings, either in person or by representatives. And further—the itinerant preachers have the power, and exercise it, of judging and executing those rules when made, with the same unlimited control. I object to it, secondly, because there is no constitution by which the itinerants are limited in the exercise of their powers over the local ministry and laity; or by which either have any rights secured to them; except the right (if it may be called

ed one) to submit to, and obey those "lords over God's heritage." And I object to it, thirdly, because Christ has strictly forbidden his ministers to seek after, or exercise such power in his church; which may be seen by reference to his gospel, Mat. 18. 1—6: and 20. 20—28. Mark 10. 35—45. Luke 9, &c. Hence every man who loves Christ and his laws, is bound to set his face against such a government.

"But," say the Episcopal brethren, "we have a constitution." If they have, I should really like to see it. Will you, my Episcopal brethren, have the goodness to go with me to the discipline of your church, and show me the constitution? To what page, or to what chapter will you refer? Now if there be a constitution, or any thing resembling one, it must be in the restrictive rules on the general conference. See Discipline, p. 19, 20, 21. Sec. 3. Ques. 2. "Who shall compose the General Conference, and what are the regulations and powers belonging to it?" Ans. "The General Conference shall be composed of one member for every seven members of each Annual Conference; to be appointed either by seniority or choice, at the discretion of each Annual Conference." Now if this and the following sections or paragraphs on the pages referred to, contain the constitution, to whom does it secure power or privileges? Is it not to the itinerant ministers of the church, and to them only? Have the laity or local ministers any name or existence in this instrument called the constitution? They have not. Are not all the members of the General Conference itinerant ministers? Has any body a right to vote in their election but itinerant ministers? They have not. Where then, are the rights of laymen and local ministers? Are they any where recognized? They are not. Hence this system of government reduces both local ministers and laymen to an actual state of vassallage.

How different is this state of things from that practised by the ministers and church of our Lord Jesus Christ in the days of primitive christianity. See Acts 1—the election of Matthias. Chap. 6—the election of the seven deacons. Chap 15—the settlement of the controversy respecting circumcision. 1. Cor. 5—the power possessed by the laity to expel the incestuous person from their fellowship. Is it possible for any people, who are deprived of all power in making or executing the laws or rules of government, by which they are governed, to avoid being slaves in fact? But the local ministers and lay members of the Methodist E. Church are deprived of all power in making, judging, and executing the rules by which they are governed. Therefore they are slaves.

Suppose the lawyers of any state in these United States were to assemble at the state-house, and there form themselves into a legislative assembly, and assume the power of enacting laws which should be binding on all the citizens of the state; and then appoint all the officers of the government; and secure in their code the privilege of being the sole judges of their own acts—excluding from the legislature forever, all who are not regularly bred lawyers, acting under a license granted by themselves:—would such a state of things be suffered, or sufferable in this land of civil freedom? Would the members of the Methodist Episcopal Church submit to such an arrangement? I trow not. But their church government is a fac simile of the above arrangement.

In 1784 a few preachers met in Baltimore, and assumed the power (without the shadow of delegation) of creating the M. E. Church, and pro-

ceeded to make laws, or rules for the government of the same; (see Life of Asbury) securing to the itinerant ministers alone, the right of voice and representation in the legislative department of the church; also the right and privilege of appointing all the executive officers of the government, and holding the judicial power in their own hands, without ever consulting the local ministers or lay members on the subject. If such a mode of government as that respecting the lawyers would be unsafe in the state, is it not plain that a similar one, as above, is unsafe for the church? It certainly must be—especially when we remember that those same itinerant ministers have placed themselves entirely out of the reach of both local ministers and laity, as far as respects their trial for any reprehensible conduct of which they may be guilty. Before whom are travelling preachers to be tried? Before travelling preachers. See Dis. p. 61, 62. And it is no matter what they do;—if the travelling preachers are disposed to keep them in the church, they can and will do it, in despite of all the local preachers and lay members of the church.

This is something like a circumstance which I have been informed, took place not many miles from this place.—There was a certain man accused of having stolen a beef; he was arrested for the theft, and on the day of trial his counsel advised him to put off the trial, urging that there was strong proof against him. He, nevertheless, insisted that the trial should come on; when the attorney asked him, did you steal the beef? Yes, replied the man, I did steal it. Well, can they prove it against you? said the lawyer. O yes. Well then, how do you expect to escape? O, said the fellow, all of the jury except one, had of the beef, and they will not condemn me.

Mankind should always guard against an undue exercise of power, both for their own good and the good of society. But there is no check or balance, on the travelling preachers of the Methodist Episcopal Church. Nothing can be more plain than that the local preachers and lay members are deprived of their rights; and that they are liable to be ruined at any time, so far as respects their moral and religious standing in society. If any should doubt this, I beg leave to refer them to the treatment which reformers have met with at Baltimore, Lynchburg, and Cincinnati: cases of modern persecution which should cause an everlasting blush to rest on the perpetrators of crime, who claim to be divinely authorized, &c. &c. Yours in the bonds of gospel liberty.

JAMES R. LOWRY.

P. S.—The box of books you sent me, has been received, and I hope they are doing some good. I should be glad to have more of Jennings' Exposition, that our arguments might be more fully placed before the people.

For the Methodist Protestant.

A FEW QUERIES.

Addressed to the members of the Methodist Episcopal Church.

Dear Brethren,—Permit one, who was a member of the above church for more than twenty years, to offer a few queries to your calm consideration.

Is it not a fact, that all the power of your present church is centered in the preachers?—Is it not a fact, that none but Itinerant preachers can be sent to the General Conference?—Is it not a fact that these preachers frame, adopt, and execute all the laws of the church, both temporal and spiritual?—Is it not a fact, that no matter

how much property you acquire, as a church, (in such states where the laws do not forbid it) it is placed in the hands of trustees, who are nominated only by the preachers, when a vacancy occurs in the board of trustees.—Is it not a fact, that the trustees so nominated and appointed, fill the vacancies according to the dictation of the preacher, without consulting those, generally, whose money paid for the property.

Is it not a fact, that the class-leaders receive their appointment from the preacher, exclusively, without the voice of the class in their appointment?—Is it not a fact, that in stations those leaders meet together and transact, with the preacher, the business of the church, after their own fashion, without consent of the members of the church?—Is it not a fact, that all the fiscal, or monied concerns of the church, are originated, in stations, either in the leaders' meeting with the preachers, or in the board of trustees with the preacher, without the consent of the members; and in circuits, in the quarterly conferences, where the members are not represented?—Is it not a fact, that the leaders, who are appointed by the preacher, without the consent of the members, reject whom they choose for membership, and elect whom they will to membership, without the consent of the membership?—Is it not a fact, that those leaders with the preacher's influence can elevate or depress the just claims of the membership to honour and distinction, without the knowledge or consent of the members?

Is it not a fact, that the preachers prefer charges against the members, appoint committees, and then act as president of the committee of trial, and thereby secure the expulsion of almost any member they choose? And should the member be acquitted, is it not a fact, that the preacher can take up an appeal to the quarterly conference, where is found the great body of his own appointing? Is it not a fact, that the preacher can demand, and take from any leader, against whom he chooses to conceive dislike, his class paper, and thereby degrade the leader and injure his character?

Is it not a fact, that the stewards are nominated by the preacher; and is it not a fact, that those stewards are elected, not by the voice of the membership, or their representatives, but by the persons appointed by the preachers?

Is it not a fact, that no prayer meeting can be legally established without the consent of the preacher?—Is it not a fact, that the bishops and presiding elders appoint the preachers to just such circuits and stations as they please, whether agreeable to the preachers, or stations, or circuits? And may not the presiding elder remove the preachers at his pleasure, during the recess of conference?—Is it not a fact, that certain presiding elders obtain such preachers to fill their districts as they may generally select?—Is it not a fact, that the presiding elders generally manage the young preachers (who are numerous) so as to get themselves elected to the General Conference?—Is it not a fact, that owing to presiding elders being generally elected, that they retain the power with the bishops, of appointing the preachers to their circuits and stations?—Is it not a fact, that while the latter is the case, the preachers will remain in utter servility to the bishops and presiding elders?

The above queries are proposed that your eyes may be opened to a sense of your personally degraded state:—that you may ponder well on these facts, and that you may be without excuse if you prefer to remain in a church, hostile to your best interests.—*An Old Methodist.*

For the Methodist Protestant.

MISTAKES.

Mr. Editor,—Is it true, that genuine christianity exists within the precincts of every church or denomination, calling itself christian? perhaps charity and truth will respond in the affirmative. Does it follow of course, that christian people, indiscriminately, are at liberty on this account, to unite with any church or denomination calling itself christian? If so, I think it follows, that the existence of more churches than one in the christian world, is superfluous, and that, that one should be the Roman Catholic, on the ground of priority. Yet the principle here involved is the common plea of unthinking thousands. Ask them, why do you remain in such a church? You see the exceptionable traits of doctrine, or discipline, or government, or all. The common place answer is, "ah! dear me, there are good and bad in all churches, and therefore," and therefore what? Is the Roman Catholic Church as good as yours or any other? (for the argument is as good in the mouth of a Catholic, as in yours). This very principle or pretext, flimsy as it is, may be a cover of pride, parsimony, hypocrisy, and almost every species of moral corruption.

The religious party or church to which you have united, you honestly believe is less pure, or evangelical, in spirit, doctrine, or discipline, or all of these; or you believe it has less of brotherly equality, and far more of aristocratic and priestly supremacy in its government than other churches of your acquaintance; and still you cling to it: why? Because it is most numerous and popular in the circle of your acquaintance. Can you help perceiving under such circumstances, that your motives and objects are earthly, not heavenly; and your heart proud, not humble. But perhaps though truth compels you to allow your church relations exist under the above impediments, yet possibly the same truth exonerates you from being influenced alone by numbers.

I reiterate the inquiry then, why do you cling to such a church? Are you a preacher, and as such fearful for your popularity, or your bread? Are you a physician, and as such, fearful of the same evils? Are you a vender of wares, and fearful for your trade? Are you a statesman, or perhaps rather a would-be-politician, and your popularity must be consulted, though at the expense of your soul?

You acknowledge, that in the main you believe your church is a sort of moral sepulchre; though beautiful without, full of pride, priestcraft, and much moral pollution; in her service, an affair of formal pomp, or in her doctrines, anti-scriptural; or in her government, despotic and anti-republican: or much of these mixed up in different proportions; and still you cling to such a church; because there may be some good christians in it, or rather because she gives you a little brief popularity, or bread, or votes, you will give her a crouching spirit, a shrinking soul. And yet you are singing Psalms, chanting prayers, fasting and making the welkin ring with your wondrous achievements, on full tide of happy feeling; having a fair wind for Heaven. Awful mistake! Surely the devils must be pleased at such soul-destroying mischief.

Are these colorings overdrawn? Are they caricatures of hateful things which no longer exist? Has the golden age of christianity come? Are the wilderness and solitary places glad? and do the deserts blossom as the rose? Do the lion and the lamb repose together in peace? Are swords beaten into ploughshares, and do

the nations learn war no more? Oh! that it were so. But stern reality enquires, do men love truth in the inner part? and do they sustain it in defiance of ecclesiastical and clerical corruption? Are there not thousands, even now, calling themselves christians, who sustain the wrong, knowing it to be so, and oppose the right with open eyes, and still amuse themselves with dreams of heaven? Ask them why? Ah! there are good and bad in all churches, and it is not worth while to change. Christianity contemplates incessant changes, from nature to grace, from grace to glory, and from glory to glory, in endless succession of accumulating bliss, and yet a christian, finding himself in an error, important to his church and country, refuses to change. What motive can justify him? It is the duty, the privilege, and the glory of a christian, to forsake even his errors as well as his crimes at first sight; and to atone for them by a reformation of life.

The sentiments here suggested, may seem to savour of sectarianism. What is sectarianism? Is it an invincible adherence to a system of religious doctrines, and to a scheme of social relation called church government, from an honest conviction of the scriptural superexcellence of both? If so, then moral honesty is sectarianism; and the prophets, apostles, and martyrs of every age, were the veriest sectarians of our race. And to these many of our Protestant Methodists may be added, who have suffered all the martyrdom the civil laws of this country would allow. Oh! no, that very thing which I assail, that monster without eyes or ears, that blind adherence to a system, right or wrong, without scrutiny; that patient, persevering, plodding in the path of error, after it is known to be such; that reckless disregard to the wrongs inflicted upon brethren and fathers, who have suffered and are suffering for the truth; that sullen devotion to the influence of those, who inflict those wrongs: this is sectarianism, and perhaps a deadlier demon lurks not along the pathway of human happiness, Beelzebub excepted, than this. Scepticism of every grade, with its ordinary train of vulgar vices, stands unconcealed in the open field of fearless opposition, and with some show of honour, invites the weapons of truth; but this thing takes on it the name of religion, joins church, puts on saintly attire, prays, backbites, preaches, persecutes, shouts, slanders, talks much of heaven and hell, cares but little about either, and seeks only to secure sinister ends, by the success of party.

Sectarianism is not peculiar to any particular church; as christianity its opposite, is not. All who have a zeal for party, instead of Christ, are sectarians, wherever they belong: as all who have a loving zeal for Christ and not for party, are christians wherever they belong; and it is certain, that all who have a loving zeal for Christ without regard to party, or earthly policy, will seek a place in that church, or among that people, where in their honest belief they can get most good, and do most. A union with that same church or people, which a christian man believes best for himself, he will also believe best for others; and it is but doing as he would be done by, to exert a proper influence with others, in favor of such church or people; and this so far from being sectarianism, is nothing more nor less than consistent christianity.

Is Methodist Protestantism so important to christianity and to posterity, as our expenditures, labors, and sufferings, say we believe it is, and yet can we in truth and consistency be careless of its weal or woe? I think not, and while

I would gladly wake up every sectarian slumberer from his imaginary dreams of heaven, to a sense of his folly and danger: I would say to every pious Protestant Methodist without a solitary exception, exert the talents which God has given you for your church and country. These regard your interest in time and in eternity; and let each inscribe this resolve on his or her heart, and act accordingly; if Protestant Methodism fall, I am innocent: it will be found to be the cause of my God and country, and it shall never be without an advocate and friend while I have breath. With such resolves, accompanied with corresponding endeavors, our church like our country, shall soon excite the wonder of men, and become the praise of the earth. Lord! give us grace and glory, and acknowledge us amongst thy host.

LUTHER.

RELIGIOUS.

For the Methodist Protestant.

IMPORTANCE OF CORRECT FIRST PRINCIPLES.

Mr. Editor,—It has ever been, since the institution of Christianity by our blessed Lord and Saviour, of the utmost importance, that a correct knowledge of its first, common or fundamental principles be had. This knowledge being obtained, premises are at once laid, which will infallibly lead to right ends or conclusions. Then, and not till then, will appear the truth, in its native and beautiful colors, exposing at the same time the deformities of error, and banishing it away. The necessity of ascertaining this truth grows out of certain important facts; none more so, however, than that by it men are to be made free; or in other words, there are involved in it the eternal interests of men. How assiduous and bold, then, ought men to be in the pursuit of it, and equally so too in the statement and defence of its principles; but more particularly those who are called *ministers of the gospel, or of truth*. A conduct different from this, is certainly improper, and much to be blamed. Yet, it is to be regretted that an indifference and neglect towards this part of the duties and obligations of ministers, obtains to a fearful extent, in the face, too, of that saying of the prophet Malachi, that "the priests' lips should keep knowledge," &c., and of the apostle Paul, "study to show thyself approved of God," &c. Let such as these wake up, and come forth fully clad with the armour of the Gospel. A further necessity of knowing and keeping, and using the truth, arises from the fact, that in all ages there have not been found wanting, men, who have opposed it, and in their opposition have employed many disingenuous and artful means. Christ himself, was openly and bitterly opposed. His system, since his ascension into Heaven, has been attacked and opposed with fierceness, and in many forms. It is no less the case at the present time, and the year 1832 find numerous foes to Christianity, working all their means and stratagems against it. Numerous systems of religion are in existence, which have been formed to suit men's views and peculiarities; all of them too, professing to be based solely on *true principles*, but being in fact almost any thing but true. Nor had they failed in securing their quantum of adherents. These different systems present, each of them, specious appearances, and impose upon the credulity of many a child of Adam; but when understood, are like the apple that was fair and inviting without, but rotten within. They say come, and live, but death is in them!

Amongst the number of them there is, perhaps, not one equally dangerous as that of Universalism! This system professes to be the friend, the only saving friend of all men! It invites them to come to its embrace, for *there is life*. And although it will punish men with severity for their badness, yet, if one die blaspheming and railing against God and his Christ, it will finally have mercy upon him, and save him—and why? Because, forsooth, Christ hath tasted "death for every man;" that "as in Adam all die, even so in Christ shall all be made alive." &c. &c. What is the force of obligation in such a scheme! Indeed it has none. Therefore, no practical good can result from this system; but on the contrary, all practical harm. Men are naturally fond of what is called "the pleasures of sin," and will partake largely of them; nor will they desist, until they are arrested by truth. But if they can be persuaded into the embrace of Universalism, instead of breaking off from their sins, they actually sin more deliberately. Many of our streets and highways furnish evidence of the truth of this saying, to say nothing at all of the secret haunts of vice. What then becomes of the claims of soberness, righteousness, and truth; of the church; of the social compact, &c. &c. Ah! they are disregarded altogether.

We are not at all indebted for the amount of order, peace, prosperity, and happiness which we enjoy, to Universalism,—it is a foe to all this, notwithstanding that it says, love God, and all mankind. This system, so demoralizing, and so destructive of the eternal interests of men, is nevertheless received and preached by numbers in this country, many of whom profess themselves to be wise. Moreover, it is spreading its dreadful influence in many directions. It now looks towards the south, and comes with a desolation which truth alone is capable of resisting successfully. Of late, its professed friends have succeeded in getting a church in the city of Baltimore, and one is now being erected in the metropolis of Virginia. Its "trumpet" is sounding in North Carolina, and how much farther it will be heard, time will discover. Are the people of these U. States, famed amongst nations for their piety and virtue, prepared to receive this deadly system? Must our sons and our daughters quaff down the streams which issue from this poisonous fountain? Must we not care for their interests; the interests of the social fabric; the interests of the church; the interests of Christianity? And yet, what has been done in order to stay this torrent, and to rescue our children, and our fellow citizens, from this destructive vortex. Will the professed friends of the *truth as it is in Christ*, stand and look on indifferently? Will the Shepherds in Israel sleep? Will the watchmen in Zion, hold their peace? Will the guardians of truth not come forth in its defence? Truth is certainly mighty and will prevail; but it can be obscured and distorted, and if not properly set forth, it will avail nothing; more especially, when it is powerfully attacked by its *pretended* friends.

It is not enough, that many able essays have been formerly delivered and printed, against this system. There are thousands who have never heard nor seen them, nor do they care to examine them when seen. What then? Why, as Universalism appears in somewhat a different form, and is attempted to be supported by newly-dressed arguments; so ought it to be opposed now, more seriously and fervently. Our pulpits should be used for the purpose, and our periodicals also.

But some may object to its being opposed from the pulpit. To them, we would say, that if Universalism be true, it ought to be embraced joyfully, and at once, for a reason noticed above; but if it be wrong, (and nothing seems more wrong,) it should be opposed at once, and not suffered to roll quietly along, carrying thousands with it. Again, are we to be branded with the epithets of enthusiasts, "fanatics," &c. &c.—our preaching and our revivals held up to public derision, and tauntingly scorned? Nay, we will bear these things like Christians. But say not that these things ought not to be noticed—that it would be too condescending. The injury already done is proof that something should be done; and now is the time. Where are the writers, who really set forth and successfully defended the principles of reform, in the late controversy in the Methodist E. Church, which terminated in the establishment of the Methodist P. Church? It is inquired of them, whether they will direct their efforts, *now*, against this ruinous system, and not only of them, but those also, of other departments of Zion, who feel interested in her prosperity, and opposed to the march of their common enemy. Hoping to see more essays upon the subject, in the columns of your excellent paper, I subscribe myself an

OBSERVER.

For the Methodist Protestant.

"Mercy unto you, and peace, and love, be multiplied."

It is utterly impossible for any honest and intelligent mind, to peruse the sacred scriptures with any degree of attention, and not have all the holier and higher feelings of his nature waked up to a new and more vigorous existence. The noblest thoughts, clothed in the strongest language, and robed in the most sublime imagery, are to be found scattered throughout the Prophets;—and that pure, elevated, and refined morality, which breathes through all the writings of the Evangelists, speaks to the soul of an origin high above all human intellect. Contrast for a moment, the absurd, unholy, and inhuman religion of heathen nations; every rite and ceremony of which is dyed deeply with crime and blood—with the religion of Jesus, which, speaking through the gospel, breathes a spirit of kindness, of gentleness, and of love unfeigned, to every living creature.

Look upon India's fertile plains; the dewy shadows of the night are rolling up their invisible wings, and the deep red sun is darting his thousand rays amid the mountain forests—and the palmy groves,—while from every brake and thicket is heard the voice of melody and joy, sounding to the grateful soul like the morning hymn of the universe, going up in adoration to the Great God of nature. Oh it is a moment in which the heart swells with thoughts too big for utterance;—'tis a moment in which the soul would desire to take its flight, and mingling with that uprising melody, and borne aloft by the freshness of that morning breeze, would wing its way through all the trackless field of the high o'er-arching heavens, up to the throne of the most high! But it may not be! This hour so glorious—so full of thrilling joy to the Christian heart, is ushering in the birth day of the heathen god—the idol Juggernaut! See, the multitude of his worshippers are already assembling, and the black-robed priests are flitting about the courts of the temple, exciting and encouraging the self-devoted martyrs;—and now the dim portals of that blood-stained temple are

thrown open, and the creaking of the awful car is heard—the grim monster is greeted with the wildest shouts of joy; and as he moves forward, drawn by a thousand willing hands, his course is over the mangled bodies and quivering limbs of his duped and blinded worshippers. And see you that funeral pyre, on which is exposed the last sad remnant of decaying mortality! The withered form—the sunken eye—the bloodless lip—are they objects to rivet the gaze and attract the attention? Oh no! But look, where comes the light and graceful form of lovely woman—the crowd opens to receive her—and now she mounts that blazing pyre, and her dying shrieks are drowned amidst the deafening shouts of the infatuated and brutal multitude. It was to banish such scenes as these, to lift degraded man to his destined rank in the scale of intelligencies, that the Gospel was proclaimed, and the angels sang that morning song, of “glory to God in the highest;—on earth, peace, and good will to man!”—and the whole tenor of the gospel, from its commencement to its close, speaks to erring man in the language of my motto “mercy unto you, and peace, and love be multiplied.”

“Mercy unto you:” and has not mercy been extended unto us from childhood’s helpless hour up to this present moment? Has not our whole past life been marked with the amazing goodness and forbearance of Heaven? The numerous and continued acts of God’s kindness towards us, are only to be equalled by our numerous and continued acts of rebellion and disobedience towards Him. For us the earth has been clothed with the richest verdure—the breezy mountain top has invited our wandering steps; and the cool fresh air, as it swept sweetly by, has whispered to us of peace and mercy:—for us, the valley and the plain have been studded with a thousand rich and fragrant flowers, from whose opening petals the wandering zephyr has shaken the balmy perfume, which, floating free upon the undulating air, has lulled the heart to peace, and told, in sweetest strains, of mercy. And the majestic river, as it rolls magnificently onward, its broad bright bosom glancing in the sunlight, and its crested foam dancing upon the pebbly beach, seems, in fancy’s ear, to tell of Heaven’s unchanging mercy.

Oh how full—how free—how unmerited, has been that mercy! “And peace,”—have we enjoyed that peace which the gospel proffers to every child of man? Have we diligently sought that peace—that holy, heavenly peace, which this world can neither give nor take away—have we cultivated that spirit of peace and good will which the gospel so forcibly inculcates? Oh! what a heaven would even this world be, were every soul under the influence of gospel principles—were every individual, in heart-felt sincerity, breathing forth to his brother man, the language of the scripture—“Mercy unto you, and peace and love be multiplied.”

Oh for the dawning of that millennial day when the darkness of idolatry and bigotry shall be banished from the world;—and the bright folds of mercy’s spotless banner, shall wave on every breeze, and the pure light of the gospel be reflected from the rivers, even to the ends of the earth! Reader, are you praying for that hour—does your soul ardently desire the fulfilment of that promise? Fear not, though sin now darkens all the land with its peace-destroying presence—yet He, who is faithful, and whose word is sure, will, in his own good time, bring in that glorious morn; and then shall you and I, if we

be but faithful, join with the angelic host in chanting once more that holy, that triumphant song,—“Glory to God in the highest—on earth, peace and good will to man!” B. H. R.



BALTIMORE:

FRIDAY, JANUARY 27, 1832.

THE METHODIST PROTESTANT CHURCH.

This is the distinctive appellation of a body of christians, adopted by their representatives in General Convention, assembled in the city of Baltimore, from a majority of the states of the Union, in the month of November, 1830.

Why was the term Methodist adopted? Because those who adopted it were Methodists, and were tenacious of that term. Why was the term Protestant adopted? Because our leading writers and friends had, for a number of years, protested against the government of the Methodist Episcopal Church, and that it might appear to all the world that they had justly protested. But we are told by some, that now, having become an independent church, we “have nothing more to do with the Methodist Episcopal than with any other Church.” We think it high time that this question was settled. For ourselves and many others, we sincerely believe that we have more, far more, to do with that church, than with any other.

The Methodist E. Church was organized by the travelling preachers, without the concurring voice of the membership. Our parents, brethren, sisters, and other relatives, with many of their friends and ours, attached themselves to that church, not on account of the government, but the doctrines and means of grace which it furnished. Many of them disliked the government, but they were obliged to be silent, in order to obtain the ordinances of the Gospel.—More recently the intelligence of the membership has been brought to bear on the monstrous power, claimed and exercised by the travelling preachers over the local preachers and entire membership of the church. Facts, strong as death, have been furnished in evidence of priestly domination in that church. Arguments, conclusive and irresistible to the public, have been multiplied, to shew the oppressive nature of the government. Protests from various sections of the U. States, have been published by those who have calmly and deliberately examined the power assumed by the travelling preachers.

We feel authorized to say that our elementary principles are a protest against the old church government; that our constitution is an entire protest—and that our discipline, bill of rights, with all our subsequent operations, are so many

protests against the government of that church; and that so far as our church operations shall extend under our distinctive title, and shall be in accordance with the constitution and discipline of the Methodist Protestant Church, we shall be understood by the Methodist Episcopal Church to protest against their government. This can be done with all good feeling, and need not prevent the extension of the courtesies of social intercourse, or prevent uniting our common efforts in pulling down the strong holds of satan—or of uniting in the offices and solemn ordinances of our holy religion. No. On these latter points we trust in God that we shall labour together, in the unity of the spirit and in the bonds of peace.

As Methodist Protestants, we must feel an affectionate regard for the religious liberties of the Methodist Episcopal Church people. We cannot bid these away from our hearts, and by the help of God, we intend to labour to shew them their rights, and to urge them to assert and claim, that they may obtain them.

With personal altercation we have little perhaps to do—but with an open, christian, and manly defence of the principles of our church government, in contrast with the old church, we have, and still will continue to have, much to do. Nor do we intend to be diverted from our purpose by the ephemeral writers of that church who substitute merely sympathetic appeals for all important principles. Our business is with fundamental principles of church government, based on the New Testament, in their happy and just application to the church of our Divine Redeemer.

Extracts from Foreign Journals received at the office of the Methodist Protestant:

From the Wesleyan Protestant Methodist Magazine.

A PROVIDENTIAL JOURNEY, OR THE TWO BEDDED ROOM.

(A Narrative founded on fact.)

Who has not read or heard, (with feelings of lively admiration,) of the hero of Preston Pans, the immortal Colonel GARDINER,* and in his experience beheld a refutation of the antiquated notion, that religion cannot exist in the camp, or that peculiar circumstances render eminent piety impossible? Like the pious commandant at *Cesarea*, and the Centurian whose prayers and alms ascended as a memorial before the throne of the Eternal, he feared and obeyed God.

The incumbent of the parish in which Capt. ARNOLD had fixed his residence, was one of those whom the keen sarcastic pen of Cowper has so inimitably portrayed,—

“Behold the picture! Is it like? like whom?
The things that mount the rostrum with a skip
And then skip down again; pronounce a text;
Cry—hem, and reading what they never wrote,
Just fifteen minutes, huddle up their work,
And with a well bred whisper close the scene!”

His horses and his hounds shared more of his solicitude and company, than either his parishioners or his family enjoyed. He had been

*Whose life has been recently published at the Book Room of the M. P. Church.—Ed.

transferred from the academic purlieus of Oxford, where he had acquired more of the fashionable accomplishments of the day, *sporting and intrigue*, than of classic lore or sound theology, to the valuable living which he now held by the gift of a titled relative.

His lucrative benefice, together with his hereditary patrimony, and a handsome fortune which he had received with his wife—in herself a fortune—afforded him ample means to follow the prevailing dispositions of his mind—to unite in the inspiring “Hailoo” by day “over mountains and through dales,” and to join, in the evening, a merry group of bacchanalian revellers. His establishment was of an extensive and superior order; his *landau* was of the most modern construction, and his *greys* of the highest blood. His manners, however, were in the highest order *gentlemanly* towards strangers, and, until intimacy tore away the mask, they wore the most imposing front! while to the poor of his parish he endeared himself, if not by pastoral visits and spiritual counsel, by liberally supplying, whenever requested, their temporal necessities.

An affair of importance, of a parochial nature, called for the presence of the minister and his military friend at a distance. The clergyman very politely requested that the captain would favour him with his company in his carriage, to which invitation the gallant son of Mars, with something like violence to his own feelings, gave consent.

The morning of the day on which the journey was to be commenced, broke forth with more than usual loveliness. The sober tints of autumn tended only to heighten and give effect to the beautiful scenery by which the Rev. Mr. W——’s dwelling was surrounded. The vehicle drove up the smoothly rolled gravelled pathway, a livery servant threw open, in *beau-monde* style, the arms-embazoned door, and the two *leaders* took their seats on opposite sides of the carriage; the pawing steeds proudly lifted up their heads, and pricked their ears, as a gentle twitch of the reins put them in motion, and dashing forwards, the stately mansion was soon reduced to a speck in the distance. For a while the captain, with the eye of a christian philosopher, surveyed in silence the rich scenery which, at every turn of the road, broke upon his gratified vision. His mind soared rapidly on the wings of contemplation up to the great Author of the whole, while his soul breathed the sublime language of our great epic poet:

“These are thy glorious works, Parent of good,
Almighty! Thine this universal frame,
Thus wondrous fair! Thyself how wondrous then!”

The thoughts of his companion were evidently differently employed. Occasionally he referred to the woody dingle or the extended plain, and reported, with uncommon volubility, the *excellent* sport he had enjoyed there, or the *confounded* disappointment which he had there encountered.

Our travellers had pursued their course the whole day, with tolerable speed, and as the shades of the evening were gathering fast around, they reached a small town, which lay in their route, at which they were under the necessity of remaining for the night. The coachman drove to the principal inn, where they alighted; and while the captain and his friend walked into a warm parlour, the horses were conducted into a comfortable stable. Refreshments having been furnished, and cheerfully consumed by the sharp-appetited guests, the landlord was summoned by the vociferation of the noisy bell, and informed of the intention of his visitors to be-

come his tenants for the night. Making an unusually low congee, he assured them with unassumed sincerity, how much he felt himself honoured by their company, and how gratified he should be in serving them to the extent of his ability. He regretted, however, to inform them that his inn did not afford any other unengaged accommodation than a *two-bedded room*. “A *two-bedded room!*” thundered out the portly rector, —and then with an oath declared he should not be accommodated in that way. The poor inn-keeper stood trembling before his reverend guest, more alarmed at the prospect of losing two such valuable customers, than at the sudden paroxysm of rage into which Mr. W—— had fallen. Captain Arnold noticed his trepidation; and feeling for his friend, mildly desired the inn-keeper to withdraw, and then, in a tone and manner perfectly easy, observed as follows:—“Mr. W——, do not disturb yourself on this subject; I have frequently, in the campaigns in which I have been engaged for my king and country, been obliged to be thankful for much worse accommodation than this inn will afford. —A blanket and pillow in this large arm-chair will serve my purpose,—where I have no doubt of sleeping soundly until the morning;—you can therefore occupy the *two-bedded room* yourself, and all difficulty on this head will be immediately removed.”

This was language and conduct for which Mr. W—— was not quite prepared, and at first he felt half-ashamed of his own expression, but presently recovering himself, he replied, “No, no, captain, I am not to be beaten after that fashion, we will share the room between us.” This was soon agreed on, and the rejoiced tapster speedily furnished them with a guide, who, tripping before, conducted them to their chamber.

The incumbent soon disrobed himself, notwithstanding his powerful objection to a two-bedded room. The captain was not, however, quite so expeditious; for a difficulty had now presented itself to his mind. His invariable conduct, before he sought

“Nature’s sweet restorer, balmy sleep.”

was, to read a chapter either from the Old or New Testament, and by solemn prayer commend himself and family to Him, “whose eyes neither slumber nor sleep.” To do so *now*, he felt assured would expose him to the charge of pharisaism from his reverend friend, and *not* to do so, would be to wound his own conscience. The conflict was short, he determined to attend to propriety, and leave the result to the Judge of principle. He accordingly drew from his pocket his constant companion, a New Testament, and sitting down, piously read a chapter from one of the Gospels, after which he bowed his knees before the Omnipresent Deity, supplicated with fervour his blessing, acknowledged with sorrow his sins, and with gratitude reviewed the mercies he had received, and then retiring to rest,

“Slept soundly till the morning light,
As on the bosom of his God.”

On drawing aside the curtain which surrounded his bed, he was surprised to find that Mr. W—— had already left the room. By referring to his watch, he found it was yet early, and felt some considerable astonishment. He dressed hastily, and after performing his morning devotions, descended to the parlour, in which he had supped on the past evening. On entering, he was struck at beholding the reverend gentleman walking backwards and forwards with agitated

action, while his countenance bore evident expression of restlessness and irritation.

Captain Arnold courteously wished him “a good morning,”—and inquired if he had not slept well? “Slept!”—vociferated his companion, “who the devil could sleep, while you were making a fuss with reading and praying all night?”—He again paced the room with increased agitation, while his friend expressed his sincere regret, if he had disturbed him; accompanied with an assurance, that he was not aware his voice had even arisen to a whisper. Such indeed was the fact; but without regarding the apology offered, or without answering it, he rejoined, “I pray as well as you, sir, I pray once a week, without making all this ado about it, and that is sufficient.” The captain perceived, that to enter into discussion on the point at issue, for the present, would produce no beneficial effects, and therefore softening down his offence as much as possible, and bearing with christian temper the wrath of his fellow, he resolved to watch a favourable opportunity, at some future period, to advert to the subject.

They were returning from the second day’s journey, when captain Arnold, who had been for some time silently gazing upon and pitying his companion, felt considerably agitated by the thought of losing the favourable, and perhaps, only opportunity he might ever have, of speaking closely to him on the subject of religion. He accordingly commenced, and for some time appeared to be heard with cold indifference; when suddenly Mr. W—— turned half round, as if indignant at the kindness displayed towards him. The hopes of the captain appeared all blighted. To pursue his conversation further, he conceived would be vain;—when he perceived his friend place his elbow upon his knee, and leaning his pale cheek upon his hand, tears, which were sought to be concealed, flowed silently down. This caught the attentive gaze of the anxious soldier. Transporting emotions flowed through his soul. He hailed the noiseless stream as a harbinger of coming joy. He did not, however, appear to observe the tears which fell; but left them to work their own effects, not doubting that his prayers and exertions had been rendered instrumental in affecting the mind of his clerical fellow-traveller.

They reached the inn at which they had slept on the last night but one before; when, on entering the parlour, the first question asked of the landlord, by Mr. W——, was, “is your two-bedded room vacant?” On being answered in the affirmative, he turned to the captain, and with an affectionate smile, inquired, “will you object, captain Arnold, to sleep in the two-bedded room?” “Not in the least, my dear sir,” replied his friend. “Indeed, if it accord with your wishes, I shall most certainly prefer it.”

No further explanation took place; but after supper, they retired, as on the previous evening; when, on being left alone, the clergyman, placing his hands on the captain’s shoulder, said in a tone of the most subdued character, “captain, you know how to pray for yourself, will you pray for me?” Astonishment and joy mingled their efforts, and united their influence so powerfully, as nearly to overcome the pious captain. He was unable immediately to articulate a sound.

Having somewhat recovered himself, he affectionately pressed the hand of Mr. W——, at the same time congratulating him on the change which had been wrought on his mind; and kneeling together, he wrestled with God for him,—in all the eloquence of heart-felt sensibility—and with all the irresistibility of vigorous faith. The

convulsive emotions of the penitent, were seen, and audible. They retired, each to his bed, but not to sleep. No! the desire of Mr. W— for information was astonishing. A light surpassing the brightness of the mid-day sun, had shed its luminous rays across his mind. 'Tell me, captain, about this new birth, or explain to me what it means,' was his continued language. Never was teacher more successful or more happy to instruct, never was pupil more docile and anxious to learn, than the captain and his friend. The things which had been taught and listened to in former days as a task, now appeared to be remembered and understood. A peculiar aptitude to comprehend the things of God possessed the mind of the convert.

They reached home on the following night, when the first question asked by Mr. W—, of his servant, was, 'is Mrs. W— well? how are the children?' The servant stood half confounded, gazing at his master with open eyes and mouth: doubting if he were not suddenly deranged. Had he inquired how *Dido*, *Seraph*, *Splash*, *Fortune*, or some other of his dogs or horses were, no astonishment would have been excited: but to ask after his wife and children, was past comprehension. It was what had never been heard before. At length, the servant stammered out—"Mistress, sir, is I believe well; I have not heard of any accident befalling her, sir."

He passed the servant before he had concluded his speech, and with the captain entered the drawing-room. There sat his too much neglected wife, surrounded by three or four blooming children. With a half frantic eagerness he embraced each in turn, dropping a tear on their cheeks as he kissed them, and then turning to his wife, he said, 'my dear, we will have family prayer to-night.' Mrs. W— turning upon him her affectionate pleading eye, mildly replied,—"oh, Mr. W—, do not let us add hypocrisy to all our other sins." "No my dear," rejoined the now sincerely kind Mr. W—, "I am, I trust, no hypocrite. I will read a portion from the sacred volume," and continued he, turning to captain Arnold,—"my friend here, will pray with us."

In a few words an explanation was given to his thankful wife, and the bell was rung. A servant entered: 'John,' said his master, 'go to the study, and bring me the Bible.' 'The Bible, sir?' repeated John, doubting if his ears had not deceived him. 'Ah, John, you may well ask if I mean the Bible,' replied Mr. W—, 'yes, go and bring me that too long neglected book.' The servant disappeared, and while he was gone for the Bible, the bell was again rung for the other servants. They came with some degree of misgiving into his presence, endeavouring to call to mind what they had done, and to receive, as they expected, a severe reprimand, as was not unusual with him. They were, however, additionally surprised, when he kindly desired them to take each a seat, while he read with peculiar emphasis and solemnity, a portion from the word of God. The captain prayed, and the evening closed in a way that none had ever witnessed in that dwelling before.

Friday came, and on the following Sabbath, Mr. W— would have, as usual, to meet his flock in the church. He entered his study; turned over a heap of sermons, one by one, exclaiming to himself, as he threw aside his former exhibitions, 'that will not do, that is not proper,—that is wretched.' 'Is this (he sighed) the trash with which I have been so long in the habit of feeding the souls of my people, or rather

starving them with a shadow of the bread of life? I will however, no more so insult God, and ruin the people of my charge.'

Perplexed and confounded, he determined to offer an apology to his people, on the following Sabbath, for not having a sermon for them, on the ground of his recent journey—and so dismiss them. The day arrived, and he entered the desk in the morning, and in an impressive tone, never before heard from him, read the service. There was something even about his appearance and manner, so perfectly new and strange to the people, that they gaped with wonder, scarcely believing the evidence of their senses. He ascended the pulpit, and commenced by stating his regret that he had not had time to prepare a discourse agreeably to his present views of truth. In undisguised simplicity, he informed them of his recent change, the means, its nature, and its effects, and declared he had been among them as a wolf in sheep's clothing, but that he now determined, by the grace of God, to be a true minister of the gospel which he believed; walking in and out before them in uprightness, and feeding them with knowledge, and with the bread of life.

Thus he continued, for half-an-hour or more, preaching Christ to the people, without taking a text, or being aware that he was performing the work which he pledged himself hereafter to accomplish. Overpowered at last by his feelings, he burst into tears, and descending from the pulpit, was met by his weeping friends, who, hanging upon his arm, or surrounding his person, accompanied him into the vestry.

His church was soon filled with such as worshiped God in spirit and in truth; and he still labours, it is believed, with growing pleasure and increasing success, in his Master's vineyard, blessing the time that he first met with the pious captain Arnold, or slept in a TWO-BEDDED ROOM.

Imperial Magazine.

CHRISTIAN MAGNANIMITY.

To a learned man, particularly if he is so much of a recluse as is the venerable Regens V—, nothing among all earthly possessions lies so near the heart, as the manuscript upon which he has spent the flower of youth and the strength of manhood. This venerable man had, in the year 1809, a very learned manuscript work upon the Prophets lying in his cloister, and with it many costly books which he had acquired by the pains and sacrifice of almost a whole life. In another part of the town there lay, after a battle which had shortly before taken place, many persons severely wounded and dying, to whom Regens had afforded divine consolation, and refreshment for the mind as well as the body. By means of a heavy bombardment, the town was set on fire in different quarters, and the monastery in which were the manuscripts and books, was in flames, at one and the same time with the buildings in which lay the sick and dying. While others were intent on their own safety and that of their property, this noble disciple of Christ soon decided what he should do: he let his manuscript, this labour of many years, and the costly books, burn, and carried the sick and dying upon his own shoulders forth from the flames. Christian hero! He who is faithful and true shall reward thy fidelity.

Old People.—There were found in the United States during the late census, 2954 persons who were 100 years old and upwards.

OBITUARY.

MRS. ANN MECASKEY,

The subject of the following remarks, was proverbial, even from childhood, for a meek and quiet spirit; and in the language of one who knew her intimately, "seemed almost too good to dwell in this vale of tears."

When probably about ten or eleven years of age, she was accustomed to attend the ministry of Mr. Lybrand and Mr. Sheets, then the stationed preachers at the Academy, or Union church, in this city. A sermon preached by the former, from Jer. viii, 20, "The harvest is past, the summer is ended, and we are not saved," made a deep and lasting impression on her mind. The pungent conviction produced by this extraordinary discourse, as she was wont to consider it, forsook her not until it terminated in her thorough and genuine conversion to God.

From the time of Mrs. Mecaskey's conversion to the close of her Christian career, comprising a period of about ten years, her holy life, and upright walk and conversation, afforded to all, the most incontestable evidence of the soundness and sincerity of her profession. Always impressed with the belief that "God is too wise to err, and too good to be unkind," she constantly manifested the most cheerful submission to his will. The frequent indisposition of the children, caused her many sleepless nights and tedious days. In these seasons of trial, no murmur was ever known to escape her lips; but on the contrary, a sweet serenity always rested on her placid countenance. Her constitution, not naturally strong, was much enfeebled by the exposure and fatigue inseparable from the faithful oversight of a large and delicate family. How delightfully, under these circumstances of discomfort, did she exemplify in her conduct and conversation the glorious Gospel truth, that charity is not only ever kind, but literally seeketh not her own. And how often, to spare the sensitive feeling of her husband, she concealed from him the pain of body under which she was suffering, will not be disclosed, perhaps, until the secrets of all hearts shall be revealed.

From the very commencement of her illness, her sufferings were severe and excruciating in the extreme. Her mind, sympathizing with her body, and enfeebled by the close and mysterious connection subsisting between them, was less clear and distinct in its spiritual perceptions, during the first stage of the disease, than it was wont to be. But soon every cloud was dispersed by the effulgent beams of the Sun of righteousness. And from the first or second day after she was taken, to the close of her earthly career, she triumphed gloriously in the God of her salvation.

A day or two before her demise, I approached her bed side early in the morning, and found on inquiry, that she had been restless, and in much pain during the night. Her strength being almost exhausted, she gently bowed my head towards her mouth, and said, as loud as she could speak, "My happy soul is full of glory and of God. O! if I had strength, how I would shout the praises of Immanuel." Fearing that her emaciated body would be unequal to the effort she was making, it was thought best to advise her to compose herself. With a sweet submissive smile she complied with our wishes. On the 24th inst., without a struggle or a groan, her happy spirit, escorted by "angel bands," winged its way to the paradise of God. *Philadelphia, Dec. 30, 1831.*



POETRY.

O THOU! WHO DRIEST THE MOURNER'S TEAR.
BY THOMAS MOORE.

"He healeth the broken in heart, and bindeth up the wounds."—Psalm cxlvii. 3.

O thou! who driest the mourner's tear,
How dark this world would be,
If, when deceived and wounded here,
We could not fly to thee.

The friends who in our sunshine live,
When winter comes are flown;
And he who has but tears to give,
Must weep those tears alone.

But Thou wilt heal that broken heart,
Which, like the plants that throw
Their fragments from the wounded part,
Breathes sweetness out of wo.

When joy no longer soothes or cheers,
And e'en the hope that threw
A moment's sparkle o'er our tears,
Is dimmed and vanquished too!

O, who could hear life's stormy doom,
Did not thy wing of love
Come brightly wafting through the gloom
Our peace-branch from above?

Then sorrow, touched by Thee, grows bright,
With more than rapture's ray;
As darkness shows us worlds of light
We never saw by day.

THE HEART.

BY CHARLES SWAIN, ESQ.

The heart—the gifted heart—
Who may reveal its depths to human sight!
What eloquence impart,
The softness of its love—the grandeur of its might!
It is the seat of bliss,
The blessed home of all affections sweet;
It smiles where friendship is,
It glows where social friendship meet.

'Tis Virtue's hallowed fane—
'Tis Freedom's first, and best, and noblest shield!
A strength that will remain,
When grosser powers and feeble spirits yield!
It is Religion's shrine,
From whence our holiest aspirations wing;
Where joys, which are divine,
And hopes which are of heaven, alone may spring!

The fount of tenderness—
Where every purer passion hath its birth,
To cheer—to charm—to bless
And sanctify our pilgrimage on earth.
Oh heart! till life be o'er,
Shed round the light and warmth of thy dear flame,
And I will ask no more
Of earthly happiness or earthly fame!

"LOVEST THOU ME?"

"Lovest thou me?" I hear my Saviour say:
O! that my heart had power to answer, "Yea;
Thou knowest all things, Lord, in heaven above,
And earth beneath: Thou knowest that I love!"
But 'tis not so; in word, in deed, in thought,
I do not, cannot love Thee as I ought.
Thy love must give that power, Thy love alone,
There's nothing worthy of Thee but thine own.
Lord, with the love wherewith Thou lovest me,
Shed in my heart abroad, would I love Thee,

INTELLIGENCE.

CONGRESS.

Very little of much interest transpired in Congress during the past week, excepting the debate in the Senate on Monday. In the House, a bill has been reported to abolish imprisonment for debt; a bill making appropriations for internal improvement; also a resolution to appoint a committee to inquire into the expediency of removing the free coloured people by Government. A resolution in favor of recording the patents that are unrecorded, passed its second reading unanimously. Great preparations are making to dissect and examine the Tariff. There appears to be a general disposition to examine the subject with discrimination, candor and fairness.

National Debt.—When Washington came into office, the national debt of the United States was \$75,180,000. It was increased during his administration to \$81,642,000. Mr. Jefferson increased it to \$85,353,000, and subsequently reduced it to \$63,156,000. During Mr. Madison's dynasty, it was increased to \$123,000,000, and again reduced to \$115,806,000. Mr. Monroe came into office, and the debt was gradually reduced to \$83,788,000—his successor, Mr. Adams, left it at \$58,862,060. Under the present administration it has been brought down to \$32,065,000.

Loss of Steam-boats on the Ohio.—On Saturday morning about 5 o'clock, says the Cincinnati Gazette of the 9th inst. the ice in the Ohio river broke, and occasioned great damage to the steam boats lying at our wharf. For several days previous, the weather had been open, and considerable rain had fallen, which produced a rise in the river. S. B. Lady Washington was sunk and destroyed—damage estimated at from three to four thousand dollars. S. B. New Jersey, sunk and destroyed. S. B. Chesapeake, sunk—she was full loaded for New Orleans—fate of boat still uncertain—insured for 3000 dollars in Ohio Insurance Company, and at Louisville for 8000 dollars.

A great Temperance Meeting was recently held in Washington city; Governor Cass, Secretary of War, presided; and the Clerk of the Senate, Mr. Lowry, acted as Secretary. There were several eloquent speeches made, setting forth the evils of Intemperance. Mr. Frelinghuysen, of New Jersey, and Mr. Grundy, of Tennessee, particularly distinguished themselves.

It has been proposed in several leading journals to celebrate Washington's next birth day, February 22d, as a national jubilee.

Extent of Revivals.—We heard it stated the other day from the pulpit, that according to a late estimate, by one who had the best means of information, it was supposed, that since the commencement of the present year, revivals of religion had prevailed in about two thousand different places in the United States, and that probably one hundred thousand were indulging the hope that they had been called out of nature's darkness, into God's marvellous light—and that during this year between three and four hundred young men in our seminaries of learning were among the number.

Progress of Sunday Schools in Illinois.—In the nine upper counties in the state, there are fifty-four Sabbath Schools, all brought into operation within a very few months past. About 225 new schools have been organized in Kentucky since last fall, in addition to about 100 that existed before.

BUSINESS DEPARTMENT.

The Publisher feels a sincere pleasure in stating, that in his opinion, the present list of subscribers, (to whom this paper is now sent,) stands unrivalled in the United States for punctuality. For these he is willing most cheerfully to renew his best efforts, to contribute to their information and edification. This notice is due to them, and is gratefully accorded.

In every instance, hereafter, new subscribers are required to pay in advance. The former and present editors have been informed, when the bills of some were sent, that they never subscribed. This latter sort of subscribers we do not wish. It is the Publisher's intention to make the paper as desirable to the subscribers, as their funds are to him. While this is the

fact, we apprehend no want of necessary patronage. One fact is obvious, that where the paper is best sustained, the church is most prosperous.

The Publisher returns his thanks to those friends and brethren, who have sent, and are sending on, lists of new subscribers, with the advance payment; also, orders for the first volume. The price of the first volume, bound, will be advanced on the first of August next to \$3 50 per copy. This notice is given in time, that all may be informed.

According to the terms, \$2 50 is now required of all who have not paid in advance, to this date. After the first of July next, \$3—being the full subscription price, according to the terms, will be required.

Remittances in advance for this paper, received and thankfully acknowledged by the publisher, from the following persons, viz:—

By Isaac Webster, for J. J. Hoopman, John Souder, J. R. Williams, Joseph Parker, J. B. Matthews, J. Vanbibber. By W. Collier, for Alfred Scaggs, and Thos. McCormick. By C. Kennon, for G. Pullen, and Jesse Smith. John Moore. By A. Webster, for C. C. Holway. By Thos. Jacobs, for James Vansant, Jas. W. Sears, and Jas. Thomas. By Daniel Norton, for Justus Byington, Asa Ray, and Col. Herman Green. By Geo. Brown, for G. A. Curtis, Walter Forward, and G. W. Kernes. By J. R. Lowry, for Philemon Ogletree. John Bissell.

Remittances on account of First Volume—received from the following persons, viz:

Richard Brown, W. S. Stockton, for 1831 and 1832. By W. Morgan, for William Powell. By C. Kennon, for Leonard Fretwell and Joshua Bailey. J. H. Kennard, Geo. McDowell & Son, W. & J. Neal, George Endicott. By W. S. Greenwood, for himself and John Turner. By J. R. Lowry, for Jas. McCroan, J. L. & J. P. Smith, and Peter Solomon. By S. J. Harris, for Daniel Murray, for 1831 and 1832. By W. Collier, for James Jubb, and Howard Elliott.

Receipts for Books—gratefully recorded.

Isaac Webster,	-	-	\$3 00
Rev. W. Collier,	-	-	5 00
William Morgan,	-	-	10 00
Daniel Norton, for Disciplines,	-	-	2 25
N. Gage and D. Norton,	-	-	1 75
W. S. Greenwood,	-	-	7 50
George Brown,	-	-	19 00
J. M. Jennings,	-	-	10 00

LETTERS RECEIVED.

Isaac Webster, Endicott & Swett, W. S. Stockton, 2. J. R. Lowry, R. W. Morris. (Rev. B. Dulaney, is President of the Alabama Conference.) C. Kennon, W. Morgan, C. H. Downey, J. F. Speight, Jesse Hunt, John Moore, Augustus Webster, Thos. H. Stockton, Thomas Jacobs, Daniel Norton, W. S. Greenwood, F. Seyal, S. J. Harris, 2. J. M. Jennings, D. Dale.

Our friends and brethren are informed, that a general assortment of Messrs. Landreth's celebrated GARDEN SEEDS is received by JOHN J. HARRON, who is their sole Agent in the city of Baltimore, which he sells at the proprietor's prices, for cash only. Orders will be filled promptly, and in parcels to suit all demands. Catalogues furnished at 12½ cents.

TERMS.

Three Dollars for the year's subscription if paid at the close of the present year.

Two Dollars will be expected of all who pay at the time of ordering the paper, and will entitle the subscriber to receive the paper for the entire year. All new subscribers are required to pay at the time of subscribing.

Two Dollars and Fifty Cents will entitle the present subscribers to the paper for the year, if paid before the first day of July, next.—Fifteen Dollars remitted for new subscribers in advance, will entitle the person remitting to one copy gratis for the year.

PRINTED BY WILLIAM WOODY,
No. 6, S. Calvert-st. Baltimore.